

THE ANGLICAN DIGEST

III QUARTER A.D. 1975

SEP 23 1975



III

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE WINTER EMBER DAYS

*Being the Wednesday, Friday, and Saturday
after the Third Sunday in Advent, or, respectively,
in this year of grace, 17, 19, and 20 December.*

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ; that by their ministry and example thy people may abide in thy favour, and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever, one God world without end. *Amen.*



FOR SEMINARIES

ALmighty God, we beseech thee with thy gracious favour to behold and bless all our seminaries: Give them sound teachers and ready learners, and grant that by holding fast to the doctrine and discipline of thy holy Church, and by the daily worship of thy great Name, good and faithful priests may issue from their walls; make them worthy of generous benefactions, and grant that all their endeavors may be directed to making the faith of our fathers known and followed everywhere, according to the purpose of thy blessed Son, Jesus Christ our Lord. *Amen.*

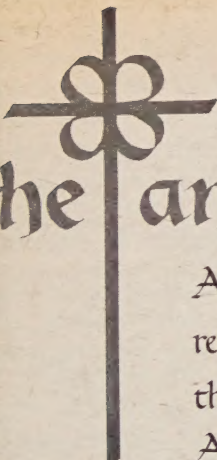


For the cover, Ken Concar has drawn some of the fruits of the earth, both of beauty and substances: the morning glory, which annually adorns a fence by Hillspeak's Morningside Barn; the chrysanthemum (literally golden flower), which is grown especially for St. Mark's Chapel for All Saints' Day, and wheat, long considered the "staff of life", and from which Communion wafers are made.



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III QUARTER A.D. 1975

the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

CONFIRMATION

WE WHO have been baptized in the name of the Father, and the Son, and the Holy Ghost are marked, forever marked, by the sign of the cross and it is the action of the Holy Spirit who is given at Baptism that moves the baptized person to seek continuing growth. In the Episcopal Church, and some others, Confirmation is the sacrament of growth in the new life, of which Baptism is the beginning, the birth. Confirmation provides the baptized per-

son with the opportunity to make, under the guidance and power of the Holy Spirit, a conscious response of repentance and faith, of renunciation and obedience. Not only is Confirmation more than becoming an Episcopalian, it is even more than a public profession of faith. The profession of faith and the becoming a communicant of the Church are secondary to the spiritual life of God's strengthening power, which is the purpose of the

“laying on of hands.” The rite of Confirmation endows a person — through the action of the Holy Spirit — with power, the power to assume personal responsibility for his baptismal vow.


This power equips a person to take his part as a responsible partner in the family business. “The laying on of hands” is an ancient sign of the transference of power and authority. In the Old Testament, and the New, whenever God assigned a special task, He fitted him for that task by giving him a special gift of His power. In confirmation, through the laying on of hands with prayer, a special gift of God’s Spirit is imparted to us — to strengthen us for meeting temptation, for living the Christian life, and for carrying on the Father’s business. The prayer that accompanies the laying on of hands asks for the gift, with its several manifestations, in order that the person may fulfill his responsibili-

ty as a Christian. St. Paul lists these in the twelfth chapter of his first letter to the Corinthians, verses four through eleven: wisdom, knowledge, faith, gift of healing, working of miracles, prophecy, discerning of spirits, the gift of tongues, and the interpretation of tongues. Then, in the thirteenth chapter he names the greatest: love.

The Sacrament of Confirmation is the full initiation of the Christian into full communion in Christ’s Mystical Body. The person has entered a life of grace. He has been set apart for a special ministry — a ministry of proclamation, witness, and service on Christ’s behalf to the world. He is intended to take his rightful place in the family business, and participate fully in the life of God’s family. —The Rev’d Charles H. (Chuck) Murphy, Jr., in *There’s No Business Like God’s Business* (Abingdon Press, \$2.95 in paperback)



I remember, as a child, being puzzled by the readiness of people (and the Bible) to attribute human motivations to God. I thought of that the other night when I was chatting with a non-scientific friend, who commented: “As an early reader of the Book of Genesis, I’m not surprised at the idea that Someone Out There put us here; and if such a magical, mysterious, and powerful intelligence exists that is utterly beyond human imagining, can you give me a good reason why I shouldn’t call it God?” I could give him no good reason why not.—Science Editor of *Saturday Review/World*



DEPARTMENTS

CORRECTION CORNER

The Diocese of Barbados (Province of the West Indies), at the Church in Barbados, which came to the island with the first settlers circa 1625-28, recently observed its 150th anniversary.

William Laud (1573-1645) was the 76th (not 77th) Archbishop of Canterbury. He was consecrated Bishop of St. David's in 1621, translated to Bath in 1626, and to London in 1628. In 1630 he became Chancellor to the University of Oxford and finally, in 1633, Archbishop of Canterbury. Throughout the reign of Charles I (the only martyr officially canonized by the English Church), he was one of the king's most faithful supporters, but because of his rigidity (he would not tolerate dissent in the Church), the Long Parliament impeached him for high treason, committed him to the Tower, tried him, and in 1645, executed him. By attempting to enforce conformity to the Book of Common Prayer and restore to the Church of England much of its Catholic faith and practice, Laud incurred the distrust,

if not hatred, of the Puritans and other left-wingers. He was beheaded 10 January, a date which future revisers of the Prayer Book may wish to consider for its calendar.

■ The Right Rev'd Herbert Fox, III Bishop of Montana, who was consecrated in 1920, retired in 1939 and died in 1943.

■ The seminary at Sewanee, Tennessee is correctly called "The School of Theology of the University of the South". The chapel and principal building of the seminary are named in honor of St. Luke.

■ The American Society of Bookplate Collectors was founded not in this decade, but in the 1920s.

■ The name of the author of *A Diary of Private Prayer* (and hearty thanks to the many TAD readers who responded to our request by sending us a copy) is properly spelled John Baillie (thanks, too, to the sharp-eyed readers who caught us in that typo).

■ John Keble, English priest and poet, whose devotional poems in *The Christian Year*, based on the Book of Common

Prayer, won him a professorship of poetry at Oxford, died, not in 1886, but in 1866.

■ The normal Latin form of the "Order of Preachers", commonly called the Dominicans, after St. Dominic who founded the order in 1216, is *Ordo Praedicatorum* (*ordinis* is the genitive, i.e. possessive, form, not the nominative [subject]).

■ In the southwest corner of the Diocese of Connecticut, the Rev'd Richard Mansfield (d. 1820) was indeed for 72 years Rector, not of Christ Church, Ansonia (one of many parishes which he founded in the Naugatuck Valley), but of nearby St. James'.

NO RUST HERE

■ Bishop Robert Heber Gooden, at 101 the oldest Anglican bishop in the world who still goes about his churchly duties, tried to resign the other day after 70 years on the board of the Church Extension Society and the board at the Episcopal Hospital. His resignation was rejected — unanimously.—*The Los Angeles Times*

NO KIDDING

■ The Bishop of Washington has announced his intention not to ordain anybody to the priesthood until the 1976 General Convention acts on the priesting of women: "to continue to or-

dain men who are deacons while being compelled to refuse ordination to women who are deacons has become conscientiously impossible and a form of injustice of which I can no longer be a part."

SIGN OF THE TIMES

■ Now if any marvel how a thing in itself so weak could import any great danger, they must consider not so much how small the spark is that flieth up as how apt things about it are to take fire. Bodies politic being subject as much as natural to dissolution by divers means, there are undoubtedly more estates overthrown through disease within themselves than through violence from abroad . . . domestical evils, for that we think we can master them at all times, are often permitted to run on forward till it be too late to recall them.—Richard Hooker, in *Ecclesiastical Polity* (1583)

LESSON IN INFLATION

■ For some time the Rector has been losing money on the sale of Cokes through the Coke machine at 10c each. It was our intention to change the machine to 20c, but when the service man arrived we discovered that a new changer would cost \$93.50, whereas for only a \$10 service fee the present one could

be adjusted to receive quarters only. Therefore, be advised that Cokes will now cost 25c and the machine will accept quarters only.—A parish bulletin

OFF AND ON

■ A bishop, visiting one of his churches in the 1890s and noting candles on the altar, which he disapproved of mightily, told the rector to remove them. The rector did as he was told. Several months later, the bishop returned, and the lights were again on the altar.

"Didn't I tell you to take those off?" demanded the bishop.

"Yes, dear bishop, you did; but you did not tell me not to put them back."—A Kentucky layman

MAKES THE HEART GLAD

■ During the past four years I have administered Holy Baptism to 48 persons, presented 59 for Confirmation, and by transfer and reactivation, added 101 more persons. That may not sound like much of a record, and probably would not be so in an urban or suburban area, but for a country parish, fifteen miles from the nearest population center, it is something to make us happy. What makes the growth significant is that people are coming to church from surrounding counties (some travel as much as 100 miles, and pass as many as fifteen other Episcopal churches on their way to ours). What makes the difference is that our parish is family oriented, with a regu-

RECONCILIATION

Very humbly, I say to you, like Peter:
not "I love you"
because you might rightly doubt it
after what I have done,
but you know well that I love you,
for I know that your mercy goes that far,
as far as fastly entrusting me with your confidence,
whatever I might do.

May I hear the response of your love
which comes to help mine
and which transfigures it!

—A priest

lar schedule of family visitations, regardless of where the people live. Since we have no community, we bring the parish family together once a month for a potluck luncheon following the 11 o'clock service. The Church School uses the Teal Curriculum, and the services are strictly Book of Common Prayer.—A letter in *The Living Church*

■ We felt that the clients of the Church Insurance Company were paying our salaries, and that they were entitled to the best service we were able to give.—A recently retired employee of the Church Pension Fund Affiliates.

■ The Bishops of West Texas and of Dallas have resigned from the Texas Conference of Churches rather than endorse a United Farm Workers Union boycott of grapes, lettuce, and Gallo wine, saying that they cannot accept the boycott as a Christian tool, and that a jurisdictional dispute between two unions is one that should be decided by the courts rather than "by Churches prejudging with precipitous action".—*The Dallas Morning News*

■ I am indeed blessed. I celebrate the Eucharist daily according to the Book of Common Prayer, and all other offices are according to that glorious book. Long may it

be with us — but we shall have to guard it. I also have a holy bishop, one who has his feet firmly on the ground and the Faith firmly in his head.—A Canadian priest's letter

■ More and more parishes are memorializing the Standing Liturgical Commission to "suspend all efforts to replace the Book of Common Prayer . . . and to direct its attention . . . to such minor revisions as it may deem necessary or appropriate. . ."—A letter

■ His Louisiana background and his well publicized opposition to ordaining women to the priesthood notwithstanding, the new Bishop Coadjutor of Long



Island was greeted with a standing ovation at his first visit to a parish church of the diocese.—From a newspaper clipping

■ Church Life [Insurance Corporation] continued to prosper. During the year the amount of insurance in force grew to \$160,638,876. Total assets at the year's end amounted to \$19,392,155 . . . Once again the success of Church Life's operation means an additional benefit for clergymen, their widows, and their children. Church Life paid another dividend to The

Church Pension Fund which will help increase benefits for many who look to the Fund for financial protection.—Church Life Annual Report, 1974

DOWNFALL

■ The downfall of my seminary began when obligatory chapel attendance was abandoned. A life of discipline and prayer is just about the first requirement for every priest: it is sad that all our seminaries don't know it.—A priest's letter

QUALIFIED

■ Having recently attended the pre-convention meeting and the Diocesan Convention itself, I feel much better qualified to speak on today's subject — heresy.—A layman to his adult Church School class

FORTH AND BACK

■ Handwritten on the flap of the TADollar envelope: I do not know how I first got on your mailing list, but I am glad it happened. Thank you. John.

Thank you, John!

■ Our rector is now practising entrapment: he announces that the Prayer Book will be used, but when we get to the appointed service, we find that we have to put up with that ugly Green Book. Now he has sent out a parish letter berating all of us who took a stand against

loud rock Masses, garish banners over the altar, and those crude Trial Services. We will never leave our beloved Church, nor desert its principles, but as long-standing members we are patiently waiting for one of the priests or a parish caller to ask why we have withheld our tithe, which for our family is nearly \$50 a Sunday — not much, but we don't know how else to make the rector listen.—A letter

Be sure that every week you put the tithe aside, say in a savings account, and when the parish returns to sound practices you'll be able to help revive it.

■ William Laud, Archbishop of Canterbury (1633-1645), wrote in his own hand during his imprisonment in the Tower of London; I shall for my part never deny but that the Liturgy of the Church of England may be made better; but I am sure withal it may easily be made worse.

Present events bear witness to his fearful prediction.

■ A REMINDER — Banner Sunday, March 23rd. No Church School on Easter.—A parish bulletin

What became of Palm Sunday?

■ A letter: Employment relocation will require my moving from the continental United

States next month; therefore, please cancel my subscription to *The Anglican Digest*. I plan to renew the subscription upon my return.

No need to cancel, nor to wait for your return to the United States: Over 6,000 copies of TAD go just about everywhere in the world and for the voluntary annual subscription rate of one dollar.

■ I had also a ride on a real campbell.—Letter from a returned Holy Land visitor

Complete with sporran, kilt, and bonnet, no doubt.

NO KIDDING

■ A male candidate for the ministry in the United Presbyterian Church has been refused ordination because he insists he could not participate in ordaining women.—An Associated Press report

TO THE POINT

■ On the margin of a printed bulletin and next to the printed statement, "He mentioned [at the parish meeting] that staying away from church or withholding pledges [because of the use of the Trial Services] has little

DUTIES OF A PRIEST

To set forth the eternal praise of God,
To celebrate the Eucharist,
To administer the Sacraments,
To forgive the sins of the penitent,
To bless,
To instruct the laity,
To drive away false teaching,
To rebuke and to exhort,
To be diligent in prayer and the reading of the Holy Scriptures,
To strive for perfection.

—*The Guyana Diocesan Magazine and Gazette*



Alexander, Caesar, Charlemagne, and I founded great empires, but upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire on love, and to this day millions would die for Him.—Napoleon, while in exile on St. Helena

effect on those 'higher up' — it only causes the local parish to suffer": the written comment, "But it helped bring our priest to his senses and back to using the Prayer Book!"

FOR THE RECORD

■ A California appeals judge has ruled as unconstitutional the closing of state offices for three hours on Good Friday afternoon.

■ Edward Bray has been an acolyte in the Diocese of Truro (Province of Canterbury) for 51 years.

■ The Church [of England's] Missionary Society, which dates from 1799, has more than 700 workers in some thirty countries, with an annual budget of \$3.3 million.

■ Church Pension Fund is financially sound, and we expect to keep it that way in the future.—Annual Report

■ TAD has a reader, and a regular contributor of her TADollars, in Minnesota who recently celebrated her 105th birthday.

■ The late Rev'd LeRoy Stanton Burroughs served his entire priesthood of 42 years as Rector of St. John's Parish, Ames, Diocese of Iowa.

■ The federal debt now stands at \$600 billion, on which the interest will cost the taxpayers \$33 billion this year; of every individual and corporate in-

come tax dollar, seventeen cents goes to pay that interest.—*Indianapolis News*

■ An association of charismatic Church folk has had many reports of prophecies pertaining to priestesses; so far all prophecies have come from women and all have been against the same.—A priest's letter

■ New postal rate for mailing books is 19c for the first pound, and 9c for each additional pound, or fraction thereof — a matter of interest to those who send books to Operation Pass Along.

■ Nineteen seventy-four was the best year in the Church's history for payment of diocesan quotas; only three dioceses failed to pay in full.

FAITH & PRACTICE

■ I've withdrawn my pledge until our parish priest returns to using the Prayer Book.—A letter from Province IV

■ When it appeared that I might be nominated as a deputy to the next General Convention, our parish priest, who knows of my opposition to the proposed liturgies and the idea of having female priests, meandered about the floor of the diocesan convention and squelched the move.—A layman's letter

■ We are fortunate in that by driving fifteen miles in the morning we may attend a

church that still uses the Book of Common Prayer at the eight o'clock service; the priest is a young, dedicated, devout man who makes the fifteen-mile drive back home a sheer delight.

■ We have not scheduled a Contemporary Service on Sundays because of the lack of response, as well as the declining attendance at that service the past three Christmas Eves.—A parish bulletin

■ The Green Book service leaves me so desolate and irritable that I am in no condition to go up to the altar. Consequently, I leave after the offering. Note that I am not sulking at home. If all of us who dislike having the dreaded thing forced upon us would do the same, it just might have a deterring and joyful effect.—A Churchwoman in Province VI

GOOD QUESTION

■ Have the powers-that-be ever revealed to anybody the cost of the Standing Liturgical Commission's preparing and publishing all the Prayer Book Studies, the Green Book, and now the Zebra Book? If not, why not?—A parish treasurer

MAKES THE HEART SAD

■ Founded in 1870 by the II Bishop of Wisconsin (now Milwaukee) and named for the I Bishop of Wisconsin, gradu-

ating some 1,625 students in its lifetime (about 1,300 of its alumnae are still living), a Church girls' school whose faculty and graduates have made notable contributions throughout the nation, Kemper Hall, Kenosha, closed its doors in June.

■ To read in a parish bulletin that with four priests and two deacons on the staff of a parish dedicated to one of the Holy Apostles, there were no services on that Saint's day.

■ To see in the weekly schedule of the bulletin of a parish of over 2,000 communicants and eight clergymen on the staff, no Daily Morning or Evening Prayer, and only two celebrations of the Holy Communion.

LIGHTHEARTED LEXICON

■ Marriage: An investment that pays you dividends if you pay interest.

WORDBANE

■ A liturgist is a man sent by God, at a time when there is no persecution, to ensure that we suffer for our faith.—A letter from South Africa

A RECORD?

■ Hearty thanks to those readers of TAD who continue to keep TAD honest in its reporting of what appear to be record achievements. The latest of which

has to do with the progeny of bishops, and it would seem that the patriarch of them all was the Right Rev'd Beverly Dandridge Tucker (II Bishop of Southern Virginia, 1918-1930) who had four sons and three grandsons in Holy Orders, and another son who was a medical missionary in China.

necessity for a Judicial Council or other national body to interpret the Constitution and Canons, but the preliminary report will solicit further opinions from the Church at large as to whether such an interpretive body is needed. The final meeting of the Commission is scheduled for 20-22 November 1975.
—A news release

TELL THEM IT'S NEEDED

■ A majority of the [Standing] Commission [on Structure of the Church] was of the preliminary opinion that there is no

PIECES OF PI

■ The Men's Bible Class enjoyed a box social at the home of - - -, Wednesday night. The



Before you move, fill out and mail this clipping to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632

(Name as it appears on address label)

(Old mailing address)

(Former city, state, and ZIP code)

(New mailing address)

(New city, state, and ZIP code)

Date change becomes effective: _____

high spot of the evening's entertainment was a corset solo by Mrs. - - -—An Arkansas newspaper

■ Some of our friends who made regular subscriptions have died during the year, but we would like to think that there are others who would consider doing the same.—A British magazine

■ (Name) — COADJUTOR-ELECT OF DIOCESE OF - - -

—Newspaper caption

HOW'S THAT AGAIN?

■ The majority of our people are ready for the Church to issue a new Prayer Book; a small minority still believe [that the present one] should be retained.—The Bishop of Central New York

■ Contemporary Service Notes: There will be no contemporary service this Sunday; however, the service will resume the following week and continue with the *Gospel According to Mother Goose*. Next Sunday, we will consider "Jack and Jill".—A parish bulletin

UPDATE

■ Keep urging parish priests to see that their church bulletin boards are up to date. After we got to town, we located the church, and checked its sign: the Holy Communion was scheduled for 10:30 a.m. We

planned accordingly; arrived early for our preparation only to learn that the Holy Communion was really at 11 a.m., and that the trial use was the norm. We said our prayers and left.—A traveler's letter

CHEEKED TONGUE

■ It is indeed distressing to read of the new chairperson of the Union Theological Seminary trustees described as an "informed, dedicated layman". The time is long past due for each of us to cast aside the shackles of male chauvinism and realize that we all, male and female alike, are members of the huperson race.—Letter in *The Presbyterian Journal*

NO LAND OF OZ

■ A diocese is not some mysterious Land of Oz bit of machinery; rather it is our household engaged in a common life in this part of God's country. It is the company of Christ-loving souls which seeks to express that love in service to persons and causes as we see ourselves led by His Holy Spirit.—The Bishop of Oregon

GODLY THOUGHTS

■ A beautiful building, but no soul. I did not know how much I might miss the Book of Common Prayer until we went through that Rite Two service

[proposed by the Standing Liturgical Commission]. I'm afraid that my thoughts were far from godly.—A traveler's commentary on a Sunday bulletin

WORD TO THE WISE

■ Unless you have provided specific written instructions to your survivors and your parish priest, strange "goings on" can occur at your burial. Talk to your priest about the matter now.—A parish bulletin

GOOD QUESTION

■ How can our Bishop be expected to teach and defend the Faith when he does not know what the Faith is?—A layman's letter

TANGUE TONGELED

■ Announcer: Cast your bread upon the waters. This is the National Broadcasting Company.

CALENDAR

■ The national Church's Committee on Observance of the Bicentennial of the Nation proposes a celebration calendar for 1976:

Lent, 1976, *Penitence* for our national sins, which we can all agree have been numerous and often outrageous;

July, 1976, *Celebration* of our national achievements, which

have been equally numerous and often magnificent;

Thanksgiving, 1976 *Reaffirmation* of our duties as individuals and as Americans to an ever-forgiving and loving God.
—*The Bicentennial Newsletter*

IN CARE OF?

■ At a recent parish meeting, the choirmaster made a plea for contributions to the organ fund, stating, "If you have lost a friend or relative, you might send a contribution to this fund. A letter notifying the deceased will be sent."—A parish bulletin

GOOD IDEA

■ Some bishop announced the other day that he would resign if the Church did not ratify female ordinations. Good! Would that we could get similar assurances from the other ninety-odd.—A layman

AMEN

■ Our Eucharist this day is offered for all bishops, priests, and deacons, that they may fully know, zealously believe, diligently teach, and fully practice the faith of our rich inheritance.—A parish bulletin

GRAMMAR SCHOOL

■ Helpful readers have pointed out that in writing, "The balance of the assets have been

divided between . . .", TAD made two errors in grammar: not balance, but remainder; not have, but has.

■ TAD's statement that "rather often any more an addressed *Digest* simply fails to reach its destination" could have been better put, "rather often nowadays" or merely "rather often".

AS IT SHOULD BE

■ He died with dignity: confessed and anointed, and clear of mind.—A letter

MAKES THE HEART SAD

■ Since neither of the two parishes in my town observed Ascension Day, I drove eighty miles to attend a Eucharist that holy day.—A layman

■ Today, 21 per cent of all U. S. married couples have divorce somewhere in the background of one partner or the other, or both. Divorces are becoming so common that it has been estimated that among today's 30-year-old wives, one out of every three has been or will be [divorced], and that one marriage out of four ends in divorce.—From an article in *U. S. News & World Report*

■ Despite the General Convention ruling that the Book of Common Prayer is the Church's official rites and ceremonies, our seminary uses the Prayer Book on Friday mornings only;

all other days are according to various trial services. Recently one second-year student had to lead a first-year student through the Prayer Book, so unfamiliar was the younger one with the Church's rites and ceremonies.

—A seminarian's letter

■ A parish in the Diocese of Washington, with a female deacon on its staff seeking her immediate ordination to priesthood, has rewritten the trial liturgy to excise "all sexist language". In the parish version, God, the Father becomes God, the Creator: "I love the Lord because he has heard" becomes "I love the Lord who has heard"; and in several places, "sons" is replaced by "children".—A letter

■ To read, in the bulletin of a parish church, with two priests on its staff, the only items on the schedule for Ascension Day:

9:30 a.m. Country Club Bridge Luncheon

2:00 p.m. Ballet—Canterbury Hall

■ Over the protracted objections of many of its faithful parishioners, the venerable Saint Paul's Cathedral Church, Los Angeles, California, recently lost most of its pews — enough were removed to reduce the seating capacity from 1,000 to about 300. The Dean said that movable chairs could restore its capacity to the original figure

when necessary, but that the change in seating arrangements was, in part, to allow plenty of space for church theater, art displays, and other innovations.

—A newspaper clipping

■ The schedule of a 1975 diocesan clergy conference: Monday [St. Anskar]: after lunch, check in; 3-5, recreation on your own; 5-5:30, Evening Prayer; 5:45-6:30 cocktails (cash bar); 6:30-7:30, dinner (dress informally, slacks); 8-10, fun and fellowship.

Tuesday [St. Cornelius the Centurion]: 7:30-8:30, breakfast; 9, Bible study and morning prayer time with the Bishop; 12:30-1:30, lunch; 1:30-5, recreation; 5-5:30, Evening Prayer; 5:30-6:15, cocktails (cash bar); 6:30-7:30, dinner; 8-10, talent night.

Wednesday [The Martyrs of Japan]: 9, promptly, Bible study and Holy Eucharist, rolls and coffee, time with family and friends; 12, lunch; 1, checkout.

THAT'S WHO

■ To whom, and how, do I protest about the changing of our Book of Common Prayer? —A Texas Churchwoman

For starters, let your bishop, your priest, and your senior warden know just how you feel. Follow that up by sup-

porting the Society for the Preservation of the Book of Common Prayer (POB 12206, Nashville, Tennessee 37212).

WANTED

■ Despite its approximately 8,000 volumes on the shelves (10,082 have been donated; 2,549 passed along), Operation



Pass Along frequently receives requests for books from seminarians, postulants, and others, which it cannot fill. Among those presently needed to meet specific needs are:

Early Medieval Theology (Library of Christian Classics, Vol. 9); *The Reformation in England*, Vols. 1 & 2, J. H. Merle d'Aubigne; *The Synoptic Gospels*, D. B. J. Campbell; *The Eucharist: A Guide to the 1970 Rites and The Celebration of Life: Our Changing Liturgy*, David Babin; *Sermons for Lay Readers in the American Church*, Gersham Mott Williams; *Sacrifice and Sacrament*, E. O. James; *Floral Art in Church*, Jack Inman; 84, Charing Cross Road, Helen Hanff; *Some Aspects of Contemporary Greek Orthodox*

Thought, F. Gavin; and *The Soul of Prayer*, P. T. Forsyth.

1549

All books for Operation Pass Along should be sent by special fourth-class rate (be sure to tell your postmaster that the cartons contain books) to: Operation Pass Along, Hillspcak, Eureka Springs, Arkansas 72632. All donations are acknowledged — and appreciated.

In fifteen hundred and forty-nine

Tom wrote a book I'd claim as mine;

Detractors come and scoffers go,
Few better books remain below.

—Submitted



NEW MORALITY COMMANDMENTS

THOU shalt not have any gods before thyself, for thy pleasure and thy amusement are all that count.

II Remember the Sabbath Day and keep it free — for golf, football games on TV, the shopping plaza, bowling, and so forth.

III Thou shalt not bow down before any graven image, except that which is found on the coin of the realm.

IV Honor thy father and mother, or thy father and his new wife, or thy mother and her new husband, or the friends of either.

V Five days shalt thou labor, unless thou hast a strong union, in which case four days will be plenty.

VI Thou shalt not commit adultery unless it is significant and meaningful, and thou art being photographed in full color for showing in movie theatres from coast to coast.

VII Thou shalt not kill any party by going home before thy mind is blown on booze or pot.

VIII Thou shalt not covet thy neighbor's responsibilities, neither shalt thou covet thy neighbor's 1975 Ford, nor his lawnmower, nor anything that is thy neighbor's which is not in good working condition.

IX Thou shalt not steel thyself to tasks which are unpleasant.

X Thou shalt not bear false witness except when it is necessary to get a government handout, qualify for service in a public bar, or save thy skin in a court of law.

—A Canadian columnist, by way of *The Algoma Churchman*

SOMETHING BETTER

ONE SUNDAY morning the Watts family returned from their Southampton church; Isaac, the oldest of the nine Watts children, complained about the poor quality of the hymns that were sung.

"Then give us something better, young man," his father replied.

Isaac rose to the challenge and wrote a hymn beginning, "Behold the glories of the Lamb". It was sung next Sunday morning, and the people asked for more. Encouraged by the reception, Isaac went on

writing hymns — 700 of them, including many that we sing today, some 300 years later.

"O God, our help in ages past", "Jesus shall reign", and "When I survey the wondrous Cross" are some of his best-known hymns.

Today we remember Isaac Watts not only because he wrote some of our greatest and best-loved hymns, but also because he was not content just to denounce what was poor and unworthy — he went on to put something better in its place. —A Canadian parish bulletin



JOYFUL OCCASION

ONE OF the most joyful occasions of my life happened recently when I presented 91 persons to the Bishop for the Sacrament of Confirmation. It was not so much the number that pleased me but the fact that they were all residents of our nearby state "school" for the mentally retarded and physically handicapped. To see them come forward, either on foot, or with crutches, or in wheelchairs, and "kneel" before the Bishop

is something I shall never forget. (They had all received proper instruction, thanks to several volunteers from our parish and an adjoining one. Each confirmand had a sponsor, and presented a flower as his or her offering.) During the service, one of the residents sang the Lord's Prayer; and one of the girls said to the Bishop, as he was confirming her, "Thank you, Lord".—A parish priest in Connecticut

BURIALS

✠ Two members of the Community of St. John Baptist; both from the Convent chapel, Mendham, New Jersey: Sister Agnes Genevieve, 76, who had worked in schools in New Jersey, Texas, and New York; in the 43rd year of her profession; and Sister Waldine Lucia, 96, who for 23 years had been Superior of St. Helen's Hall, Portland, Oregon, sometime Mother Superior of the Community, and later Novice Mistress; in the 66th year of her profession.

✠ 'Aql Ibrahim 'Aql. 57, a priest since 1949 and, since a year ago, Assistant Bishop of Jordan, Lebanon, and Syria (a diocese of the Jerusalem Archbishopric whose Metropolitan is styled Archbishop *in* Jerusalem as distinguished from the Orthodox Patriarch of Jerusalem); from the Church of the Holy Redeemer, Amman, Jordan.

✠ Sydney James Atkinson, 59, who went from Canada to the Order of the Holy Cross at West Park, New York, in 1938, was made a priest in 1953, and saw duty at St. Andrew's School and St. Michael's Priory (both

near the University of the South, Sewanee, Tennessee), the OHC Liberian Mission (twice, once as prior), Mount Calvary (Santa Barbara, California), Whitby House (Grapevine, Texas), and the Mother House (once as Novice Master); from St. Augustine's Chapel, West Park, in the 32nd year of his profession.

✠ Amelia Brereton, 74, who was set apart as a deaconess in 1938, an expert in Church music, and sometime Associate Director of Central House (re-activated about fifteen years ago for the training of deaconesses, but now serving both men and women preparing for the diaconate); from St. John's Church, Kissimmee (Diocese of Central Florida).

✠ Lillian Warner Hare Crow, 91, a deaconess since 1932, sometime Superintendent of St. Matthew's Home for Children, Dallas, and later Assistant Superintendent of the Children's Home in St. Louis, Missouri, and founder of St. Paul's Mission (now a parish), Dallas; from Christ Church, Dallas, Texas.

✠ Sherman Ewing, 73, Broadway angel (he backed *South Pacific* and *Oklahoma!*), philologist, anthropologist (the American National Theater and Academy), and the Manhattan School of Music), corporate lawyer (ass

sociate of an international law firm), and scion of a family long prominent in American history (the Revolution onwards); from the Church of the Heavenly Rest, New York City.

✠ Ronald Owen Hall, 80, a priest since 1921, sometime YMCA worker, and for 34 years Bishop of Hong Kong (the jurisdiction once included Burma, Tibet, and several Chinese provinces, with a total population of 70 million) who was an advocate of having native (indigenous) bishops, worker-priests, low-cost housing, and social activism, and who delighted some folk with his signature, ✠ Ronald Hong Kong, but infuriated others by uncanonically ordaining a deaconess to the priesthood in 1944 (she renounced her priestly orders); in England.

✠ John Francis Harding, 67, Massachusetts-born former executive vice president and general counsel for Cowles Communications, Inc. (he was one of the principal architects of the publishing firm which, by 1969, included *Look*, two consumer magazines, five daily newspapers, three television and two radio stations, two book companies, 26 business and professional magazines, a number of overseas publications, marketing companies, and a printing

company), and a specialist in communications law; from St. Bartholomew's Church, New York City.

✠ Roscoe E. Hazzard, 94, who made his first trip to San Diego at the age of thirteen with a shipment of his father's Arizona-raised cattle, returned to work as a newsboy, and hardware salesman, and subsequently contracted to build major portions of Southern California's freeways, and whose interest both in transportation and the Old West is reflected in a museum, named in his honor, in San Diego's Old Town State Park; from All Souls' Church, Point Loma (Diocese of San Diego), California.

✠ Soren Joyce Hedelund, 95, a Danish-born priest who was ordained in 1908, retired in 1951, and went to Midland, in the Diocese of Michigan, where he cared for St. John's Church longer than any priest who had been there in the "active" ministry; from his parish church.

✠ Matthew George Henry, 64, III Bishop of Western North Carolina (he was consecrated in 1948, priested in 1936), who exercised his entire ministry in his native state; from Trinity Church, Asheville (the Diocese has no cathedral church).

✠ Sister Hildegarde, 87, a stalwart member of the Western Province of the Community of

St. Mary, sometime Provincial Assistant Superior and Superior of the Associates, and largely responsible for the publication of *The Monastic Diurnal Noted* and *Lauds Noted*, a two-volume collection of plainsong music put together by the renowned Canon Douglas (d. 1944); from the Convent chapel in Milwaukee, Wisconsin, in the 57th year of her life profession.

✠ Sister Julia Margaret, 75, Ohio-born member of the Community of the Transfiguration, who was set apart as a deaconess in 1930 and four years later went to the Convent to become a nun, and in California, Ohio, Nevada, and Puerto Rico contributed greatly to art and religious education (she wrote and translated courses in Spanish) and altar guilding; from the Convent chapel in Glendale (Cincinnati), in the Diocese of Southern Ohio, in the 37th year of her profession.

✠ John Merryman Franklin, 79, retired president of United States Lines who was responsible for the construction and operation of *The United States*, the world's fastest and largest passenger liner under the U. S. flag, and who as the two-star head of marine operations for the Army Transportation Corps in World War II oversaw the redeployment of troops from

Europe to the Pacific soon after V-E Day; from St. Bartholomew's Church (of which parish he was a vestryman for many years), New York City.

✠ Earle Hewitt Maddux, 69, a member of the Society of Saint John-Evangelist, a priest since 1930, author of *An American Holy Week Manual* and *A Manual for Priests of the American Church*, and editor of *The American Missal Revision*, and, for many years, *The Cowley Quarterly*; from the Church of St. John the Evangelist, Boston, Diocese of Massachusetts, in the 39th year of his life profession.

✠ Wayland Stearns Mandell, 62, Washington-born and California and New York-educated priest (ordained in the Philippines in 1939), from 1940 until 1962 Warden (he was a prisoner of war from 1942 to 1945) and, later, Dean, of the Catechetical School and Seminary (the name was changed to Saint Andrew's Seminary in 1947), and, at the time of his death, Executive Director of the Joint Council of the Episcopal and Philippine Independent Churches; in the Philippines.

✠ Frank E. Mott, 85, president of the Teagle Foundation (scholarships and philanthropic aid to educational institutions) and a retired executive of the Standard Oil Company of New

Jersey (he began his career in the oil business as an office boy), supervisor of gasoline and oil distribution in both World Wars, and vestryman, junior and senior warden of St. John's Parish, Larchmont, Diocese of New York; from his parish church.

✠ Donald Mitchell Oenslager, 73, Pennsylvania-born creator of settings for more than 250 plays, operas, ballets, and musicals in the past thirty years (among the plays, *The Man Who Came to Dinner*, *Pygmalion*, and *A Majority of One*, for which he received the Antoinette Perry Award; his opera settings include *Tosca*, *Der Rosenkavalier*, and *Tristan und Isolde*), and consultant on theater architecture for the Brussels and New York World's Fairs, Lincoln Center's Philharmonic Hall, and the John F. Kennedy Center for the Performing Arts in Washington; from St. James' Church, New York City.

✠ Iveson Batchelor Noland, 58, native born Bishop of Louisiana, who was ordained priest at the age of 24, conse-

crated Suffragan Bishop of Louisiana at 36, chosen Coadjutor at 45, and became VIII Diocesan at 55 (he had previously held parochial cures in Louisiana and North Carolina and spent three years as an Army Chaplain); from Christ Church Cathedral, New Orleans.

✠ Alan Richardson, 69, Dean of York, a priest since 1929, sometime Canon of Durham and Professor of Theology at Nottingham College, respected scholar and author of many books, and knighted in 1973 for his successful efforts at restoring York Minster; in England.

✠ Alfred Edwin Stacey, Jr., 90, a pioneer in air-conditioning and the last of the seven founders (all young engineers, they pooled \$32,600) of the Carrier Engineering Corporation (he retired in 1955, but continued as a senior consultant until 1964); from St. James' Church, Skaneateles, Diocese of Central New York.

✠ Benjamin Warder Thoron, 78, a former Interior Department official (he was consid-



King James Version: But I say unto you, that whosoever is angry without a cause shall be in danger of judgment . . .

Revised Standard Version: But I say to you that every one who is angry with his brother shall be liable to judgment . . .

—St. Matthew 5:22

ered one of the country's leading authorities on Alaska) and business manager and treasurer of Washington Cathedral organizations for many years; from the Cathedral Church of Saint Peter and St. Paul, Washington, D. C.

✠ William Graves Perry, 95, a Boston architect who spent 25 years on the restoration of Colonial Williamsburg in Virginia, and who worked on buildings for Harvard, the Massachusetts Institute of Technology, and Williams College, and the United States Embassy residence in London; from Christ Church, Andover, Diocese of Massachusetts.



CHOICE

I AM a born again Anglican: I was converted from one of the many Protestant denominations. No Anglican sought me out, nor pressed me for a decision — I chose the Church of my own free will and after much study and meditation; I did not have to discard any of the essential beliefs in which I had been nurtured — I simply had to set them in a new framework and add to them the distinctive claims of apostolic order and Catholic truth which are indigenous to Anglican

Churches. I entered my new family of faith with the fresh hope and spiritual joy of the twice-born.

Now, after a quarter of a century in the priesthood, I ask myself what it was that led me into the Episcopal Church. I can say truthfully that it was not social liberation, or political ambition, or ecclesiastical snobbery; there was, undoubtedly, an appeal to my historic, artistic, and dramatic sensibility, but above all else, there was a spiritual ideal which answered to my religious needs. It centered in the beauty of holiness so devoutly and classically expressed in the Book of Common Prayer. In my pilgrimage of faith, I had run the gamut from fundamentalism through all the many changing phases of liberalism; I had been exposed to teachers from the major evangelical bodies and had studied in three graduate schools of theology; but all the religious truth that I had garnered found its highest theological expression in the Common Prayer of English Christianity.

I soon discovered, however, that there was a great deal more variety of thought and practice in the Church than I had ever expected, and the uniformity which I had envisaged from afar was not to be found when I drew near. It was something of

DRAW
NIGH TO
GOD
AND
HE
WILL DRAW
NIGH TO
YOU

St. James 4:8

The 1975 summer bookmark (somewhat reduced in size); brown printing on a burlap brown background. Rates: 35c for a packet of 25, or \$1.00 for three packets. Postage paid if payment accompanies an order addressed to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632.

Sin now, pay later.—Graffiti

a shock to find such a broad spectrum of opinion in what had seemed to me a rather defined area of belief; but a closer look at both history and experience convinced me that despite all the eccentricities in the Church, there was an overall distinction which bound the faithful together — the Book of Common Prayer. Wherever I worshipped in our Church, whether the customs were Catholic oriented or evangelistically motivated, the Prayer Book expressed the heart of the Church's liturgy, and that reassured me that I was spiritually secure in the faith and worship of the Holy Catholic and Apostolic Church; more over, it gave me a definite sense of being linked over the centuries with Christ and the Apostles.

Then came the social and cultural revolution of the 60s: it was wild, vindictive, and iconoclastic; it gripped our society and infiltrated the Church, and good people were brainwashed into believing that our hope for justice lay in a complete cultural and structural change, both in society and the Church. The past was discarded, the future was now, and the present wants of men were alone relevant.

The attempted rewriting of the Prayer Book, the altering of the Creeds, the neutralizing of

Holy Orders, the secularizing of the Blessed Sacrament, the politicizing of the Church's mission, and the scattering of the sheep followed.

I have, therefore, become something of an alienated Anglican: I am a stranger within the gates, I am a Philistine caught in the camp of Israel, I am without a wedding garment at the supper of the Lamb; I try to lift my voice in prayer and praise, but I cannot speak the language.

I am alienated not from the Faith once delivered, but from the proposed inadequate affirmation of it. I am alienated not from the family of God, but from the innovators within the Church who divide the Body of Christ in the name of Christian unity. I am alienated not from those who would make the Eucharist central to our worship, but from those who are always "celebrating" the joys of living without discerning the Body and Blood of Christ. I am not alienated from those who call

for wider participation in the life of the Church, but I am appalled at those who would render the apostolic ministry unnecessary.

There are many individuals in our communion who agree with me; there are also several organized groups within the Church who oppose changes which would squander our heritage: what the faithful need is united action, and we need it now.

The gravity of the problems which confronts us compels us to act together. We must not become so confused and diverted by such related issues as sexuality, secular politics, contemporary liturgies, and charismatic renewal that we are paralyzed into indecision, and we must act without delay on the real issue underlying all others facing the Church. That issue is plainly the preservation of apostolic faith and order as it is set forth in the Book of Common Prayer. —A parish priest in *The Living Church*



The Christian, like all men, becomes aware with the passing of time that his outward body is perishing. But in place of the panic that can come to many men over this discovery, the Christian is invited to turn to his inner life, to his soul, and discover, that while his "outward man perishes", his "inward man or life can be renewed" if it is allowed and encouraged to come into contact with the Spirit of God which stands behind all life — of both that which perishes and that which does not perish.—A parish bulletin

THE SPUR


AMONG CHURCH people today is a fairly general notion that the main task of the Church is to engage in programs designed to solve the social problems of the day. Poverty, refugees, pollution, abortion, and so on, are the matters that attract the attention of Church groups, and anybody who does not throw himself into some activity directed towards the solution of these problems is often considered to be hardly worthy of the name of Christian. Along with that activism goes the idea that in the past the Church was out of touch with society and unaware of its needs; therefore the task of the Church in the 1970s is to get down to the real work of tackling social problems.

There has been a Church for two thousand years: it did not appear suddenly in our day or even in the sixteenth century. The history of the Christian Church in its twenty centuries shows that whenever faith in the gospel of salvation in Jesus Christ was strong, Christians were active in seeking solutions to the social problems of their day—with or without the sup-

port of Church or State authorities.

In the early days of Christianity, it was the social concern of Christians that made them stand out in a society in which human life was not very highly valued. "See how the Christians love one another!" was the surprised comment of Roman society. That social concern, however, was resented by the leaders of society, and since it arose out of a faith that denied the official religion, Christians were persecuted, sometimes savagely, for three centuries.

Faith has been the spur that has prompted Christians in every age to social action. Churchmen nowadays need not feel that their spiritual ancestors fell behind in seeking ways of relieving social distress; in fact, Christians frequently led the way, often against authority in both Church and State. The basis of action, however, was not humanism; it was Christianity, the knowledge and love of God, that made them care for those whom God had created from Himself and had redeemed in Jesus Christ.—Taddled from *The Saskatchewan Anglican*



CREAM OF THE CROP

PRESENT events [attempts to make priestesses and to do away with the unifying Book of Common Prayer] bear witness to the fearful lack of knowledge about the Church, and beyond that to inadequate education beginning with our seminaries, then traced to parish priests (and some bishops), and to the blessed men and women in the pews, who, despite faulty Confirmation instructions and some misinformation, are, on their own, finding the Church and learning what the Church actually means in God's plan of salvation. There is always more to learn, and happily so; as an early EBC bookmark put it succinctly, "KNOW THE FAITH AND ENJOY IT ETERNALLY".

To that joyful end, the Episcopal Book Club has sought constantly to get the best books obtainable — not a small task in these strange days; moreover, the EBC has saved its members many, many dollars — not a small accomplishment anytime. On the whole, we want to think

that Club members have been served faithfully and well, which in itself is a happy honor — thanks to their exemplary interest in the Church.

In the splendid introduction which the publisher has provided for *The Difficult Sayings of Jesus*, the author, William Neil, is identified as a member of the Church of Scotland, which is Presbyterian (the Anglican Church there is known as the Episcopal Church in Scotland), and it will be recalled perhaps that one of the Episcopal Book Club's best-received selections, *God in My Unbelief*, was also written by a Scottish Presbyterian minister, J. W. Stevenson. The Scottish divines have long been noted for their biblical interest and scholarship, of which *The Difficult Sayings of Jesus* is further evidence.

EBC's "Books-of-the-Season" come to members at a reduced price and may be returned within ten days if they should be found not to the member's com-

plete satisfaction, which privilege, by the way, is another service that has been rendered by the EBC to its members from the beginning.

The Episcopal Book Club is in close touch with publishers at home and abroad, and usually knows what is being readied for Anglican readers who will be pleased to learn that, despite the chaotic condition of matters both ecclesiastical and literary, some exceptionally good books are being written and soon will be on the way to publishers.

—From "Embertidings" [*The Difficult Sayings of Jesus* is published by the William B. Eerdmans Publishing Company, 255 Jefferson Avenue, S.E., Grand Rapids, Michigan 49502, \$4.95; EBC, \$4.68, including postage. See coupon this page.]



REMEMBER:

The value of time
The necessity of perseverance
The pleasure of working
The worth of character
The dignity of simplicity
The power of kindness
The wisdom of saving
The virtue of patience
The joy of originality
The beauty of cheerfulness
The influence of example
The obligation of duty.

—*Nassau Cathedral Messenger*

8M14-11175

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I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching. (b) if I do not wish to keep any book I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (c) I may cancel my membership in the EBC at any time.

☐ I am enclosing \$16.00 in advance payment for four seasons, beginning with the current selection.

☐ Begin my membership by sending me the current selection, and bill me for each season's book when it is mailed.

☐ I do not wish to become a member, but I do want the current selection for which I am enclosing my check or money order. (See "Cream of the Crop" for the non-member price of the current selection.)



BY WILL AND DEED

★ St. Jude's Ranch for Children (a home for abused and battered children and administered by the Sisters of Charity of the Church of England and a priest of the American Church), POB 985, Boulder City, Nevada 89005, has received \$100,000 from Mr. (producer and star of the Billy Jack movie series) and Mrs. Tom Laughlin, and a pledge of \$25,000 from Helen Reddy (Columbia Records star) to kick off a \$2 million fund raising campaign. No professional fund raisers are employed, so that every dollar contributed goes directly to the support of the children.

★ A family in the Diocese of Michigan recently won \$50,000 in the state lottery, and promptly tithed to its small parish as well as making a substantial contribution to the Bishop's Building Fund.

★ St. Andrew's Church, New Kensington (Diocese of Pittsburgh), Pennsylvania, recently added a vestibule to the front of the church building and, at the rear, a two-story addition containing, among others, a parish hall and library. The additions

were made possible by a bequest of \$750,000 from Mrs. H. F. Clark, a long-time parishioner, and a gift of \$20,000 and a subsequent bequest of another \$20,000 from Col. Robert Withers, a former member of the parish.

★ Approximately a week before her death, Miss Marjorie McLachlan, Virginia-born, and Vassar-educated member of St. Luke's Parish, Atlanta (Diocese of Atlanta), Georgia, for nineteen years, set up a trust fund of some \$210,000 for her home parish.

★ In one recent afternoon, the Million Dollar Program of the University of the South (10,000 acres of forest land, a College of Arts and Sciences, a School of Theology, and a preparatory school; owned and governed by 24 dioceses) received two \$10,000 gifts, and a week later was promised \$125,000 within eighteen months; by mid-year it had received nearly \$700,000.

★ The Berkeley Divinity School at Yale has received a grant of \$60,000 from the Arthur Vining Davis Foundations for the field education of seminarians.

★ A \$50,000 gift from Robert Stranahan, Toledo, supplemented by \$10,000 from Mr. and Mrs. John Sherwin, Waite Hill, and an anonymous donation of \$30,000 gave impetus to a drive, which recently

reached \$130,000, to add a new kitchen and dining room to St. John's Home (temporary residential care for girls 5-17, and operated by the Sisters of the Transfiguration), Painesville, Diocese of Ohio.

★ Charles Hays Mount, who left one quarter of his estate of \$45,000 to St. Paul's Parish, Ashippun (Diocese of Milwaukee), Wisconsin, was baptized and confirmed in that parish church, and his body was buried from that church in the parish cemetery.

★ The late Rae Myers Penrose, who for 64 years sang in the choir of St. Paul's Church, Doylestown, Diocese of Pennsylvania, and whose late husband, Norman, had earlier provided a trust for the parish, left her entire estate of some \$200,000 to her home parish.

★ The sale of a lot and house bequeathed to Trinity Cathedral Parish, Easton (Diocese of Easton), Maryland, by its late Verger Emeritus, Rufus Covey (a communicant of the parish for sixty years and verger for seventeen), totalled \$6,800.

★ The late Florence Shipley Magee, a widow, who with her husband, Hugh, ranched in and around the historic Santa Margarita Ranch in Southern California, and whose parents had been early investors in land in the area, left more than \$13,000

each to St. Michael's Parish, Carlsbad (Diocese of San Diego), her life-long parish; Hill-sides, the Episcopal Church Home for Children in Pasadena (Diocese of Los Angeles); Mt. Calvary Retreat House, Santa Barbara; St. Jude's Home, Sandy (Diocese of Oregon); and St. Francis Boys' Homes, Salina (Diocese of Western Kansas). Before her death, Mrs. Magee had given the land, valued at \$250,000, upon which the present parish church stands, and had been a generous donor to the building and fitting of the church.

★ Grace Church, New York, Diocese of New York, recently received a bequest of \$30,000 from Miss Elizabeth M. Sherman, late of New Bedford, Massachusetts.

★ Mrs. Edmund Cleborne, whose husband had been president of Wallingford Steel Co., left \$5,000 to St. Paul's Parish, Wallingford, Diocese of Connecticut, where for many years she had been treasurer of the Episcopal Church Women.

★ The Diocese of West Virginia recently received an anonymous \$30,000 gift to be used for missionary work within the diocese.



Beware of half truths, you may have hold of the wrong half!—A parish bulletin



PRAYERS



MINDFUL OF THE Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the Canadian Church and whose anniversaries of consecration occur in the next twelve months, are commended to the prayers of the faithful. (Remove pages and keep them in your Prayer Book.)

JANUARY

- 6 *Morse Lamb Goodman* (1968) V Bishop of Calgary
- John Timothy Frame* (1968) VIII Bishop of Yukon
- Allan Alexander Read* (1972) Suffragan Bishop of Toronto
- Henry Gordon Hill* (1975) VIII Bishop of Ontario
- 10 *Frank Foley Nock* (1975) VII Bishop of Algoma
- 25 *Edward Walter Scott* (1966) X Primate of All Canada
- William Gordon Legge* (1968) Suffragan Bishop of Newfoundland
- Thomas David Somerville* (1969) VI Bishop of New Westminster
- Theodore David Ragg* (1974) VIII Bishop of Huron
- Reginald Hollis* (1975) IX Bishop of Montreal

FEBRUARY

- 25 *William Wallace Davis* (1958) X Bishop of Nova Scotia

MARCH

- 4 *Frederick Hugh Wright Crabb* (1975) VIII Bishop of Athabasca
- 31 *John Reginald Sperry* (1974) III Bishop of The Arctic

APRIL

- 25 *Robert Lowder Seaborn* (1958) VIII Bishop of Newfoundland
- 26 *William Gerald Burch* (1960) V Bishop of Edmonton

MAY

- 1 *James Augustus Watton* (1963) VII Bishop of Moosonee
- John Fletcher Stout Conlin* (1975) IV Bishop of Brandon
- 7 *Frederick Roy Gartrell* (1970) VIII Bishop of British Columbia
- Hugh James Pearson Allan* (1974) VI Bishop of Keewatin
- 11 *Douglas Walter Hambidge* (1969) VII Bishop of Caledonia

(Continued on the following page)

JUNE

- 11 *John Charles Bothwell* (1971) VIII Bishop of Niagara
24 *Barry Valentine* (1969) IX Bishop of Rupert's Land
William James Robinson (1970) V Bishop of Ottawa
Robert Edward Fraser Berry (1971) VII Bishop of Kootenay

AUGUST

- 5 *Neville Richard Clarke* (1951) Suffragan Bishop of Moosonee
21 *George Frederic Clarence Jackson* (1960) VII Bishop of Qu'Appelle

SEPTEMBER

- 21 *George Feversham Arnold* (1967) Suffragan Bishop of Nova Scotia
Morse Cyril Robinson (1974) Suffragan Bishop of Huron
28 *Timothy John Matthews* (1971) IX Bishop of Quebec

NOVEMBER

- 2 *Harold Lee Nutter* (1971) VI Bishop of Fredericton
29 *Hedley Vicars Roycraft Short* (1970) IX Bishop of Saskatchewan
30 *Lewis Samuel Garnsworthy* (1968) IX Bishop of Toronto
Douglas Albert Ford (1970) VIII Bishop of Saskatoon

DECEMBER

- 20 *John Samuel Philip Snowden* (1974) VI Bishop of Cariboo

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops and Archbishops, [*especially thy servant, N.*], that they may diligently teach thy Word, and duly administer the godly Discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

The Church of England is like the ark of Noah: it is worth saving, not for the sake of the unclean beasts that almost filled it and probably [made the] most noise and clamour in it, but for the little corner of rationality that was as much distressed by the stink within as by the tempest without.—William Warburton, Bishop of Gloucester (1760-1779)



For rich abundance of the fields
And yields of harvest grain,
For warmth of firelight on hearths,
For quiet autumn rain.
For pungent tingling air
That sweeps clear coolness on the land.
For starshine on the muted snow,
And golden leaves that glow
Like burnished chalices,
For bittersweet and nodding wheat
And quiet sylvan beauty,
For scent of pine and evergreen,
And flowing rivers' sudden sheen...
For earth's abundance rich and full,
For life, and all things beautiful...
We thank Thee

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Calligraphy by Tom Goddard



ACCORDING TO—

● A letter: I am proud of our Anglican heritage, which is genuine, reasonable, and of honorable origin, and I see no reason whatsoever to toss it overboard to take on anything because it is merely Roman — such as the Standing Liturgical Commission folk are trying to force upon us in the Trial Services. One glance at the *New American Sunday Missal* is enough to convince me that we Episcopalians are about to fall into the clutches of faddists.

● An Old Catholic (a fellow-ship of autonomous regional churches in full communion with the Anglican Communion) Bishop: We are always happy to find that there are those who still worship God in His Church as Jesus Christ and the Holy Apostles started out to do. There are many changes we can make in this world, but worshipping God is one that we cannot change any more than we can change our way of breathing. The change that should be made is for God's people to turn back in their tracks to hell, and return to Him from whence we came. We should teach our children about

God and His wonderful love, and should learn about Him ourselves; if we fed our bodies like we feed our souls, a lot of us would starve to death.

● C. S. Lewis in *Preface to Paradise Lost*: The modern habit of doing ceremonial things unceremoniously is not proof of humility; rather it proves the offender's inability to forget himself in the rite, and his readiness to spoil for every one else the proper pleasure of ritual.

● The Sub-Warden of the Guild of St. Raphael: The characteristic of truth is that it does not, and cannot, change or vary. Truth is not subject to vote, nor is it dependent upon debate or majority opinion. Truth does not cease to be truth because a number of people doubt it. Truth, in fact, cannot change: it is of God; it is eternal.

● The Bishop of Truro: The Scriptures state that the difference between male and female is an integral part of the pattern of creation. There is no place in the Bible for unisex.

● The Editor of *The Rhode Island Churchman*, commenting on a criticism of the

Church's "democratic processes and decision-making" as being defective: Perhaps [the critic] ought to take that matter up with God Himself. The Kingdom of Heaven is just that — a Kingdom, within which God rules by His own right. Never in the past, never in the future, never in all eternity has God been voted into office by any kind of ballot.

● A priest in Canada: It is heartening to be able to report that the attendance figures here have trebled, and we have a more than 25% increase in the budget for the past year — my first one in this parish. It proves that if one stays with the Prayer Book, administers all the Sacraments that one can, and does not spend too much time sitting on diocesan committees, the Church will always "boom".

● The Associated Press: The Roman Church is heading into a severe crisis in maintaining its priesthood in the U. S.: Seminary enrollment has dropped 50 per cent in the last seven years; the number of students in seminaries and novitiates is down 60 per cent from 1965.

● The 101st Archbishop of Canterbury, at his enthronement: Let us say to our young men today: There is no finer life than that of a parish priest. Covet that calling. Train for it. Pour your best into it. Glory

in it. Count yourself thrice-blessed if you hear God calling you to it.

● A retired canon of an African cathedral church: If we are dismayed at the number of apostates all around us, have we anybody to blame but ourselves?

● A layman: I am fed up with priests who try to foist upon the laity their own rationalizations, their own disloyalties, their own lack of faith. It has been many years since people have gone to church because it is the proper thing to do: those who now go regularly do so because they believe in God and in His revelation through Our Lord. It is inexcusable ignorance on the part of the clergy to assume otherwise.

● The Bishop of Massachusetts: I feel that a seminary that trains people for the Church's ministry should set an example of respect both for the due process of the Canons and for the authority of those to whom the leadership in the Church has been committed.

● A parish bulletin: During a service, it is not polite to talk to anybody except God; nor is it polite for a person to leave right after making his communion. (The first person to leave the Lord's Supper early was Judas Iscariot!) If it is really necessary to leave before

a service is over, a person should kneel down and make a private thanksgiving.

● National columnist William F. Buckley, Jr.: I am not fa-

miliar with [the Anglican] service, but I am with the Book of Common Prayer. To be unfamiliar with it is as though one were unfamiliar with *Ham-*

WELL, BISHOP, IF YOU DO
ORDAIN WOMEN PRIESTS,
WOULD YOU WANT YOUR
SON TO MARRY ONE?



let, or the *Iliad*, or the *Divine Comedy*. It has . . . theological significance for Episcopalians . . . , but it has a cultural significance for the entire English-speaking world. It was brought together, for the most part, about 400 years ago, when for reasons no one has been able to explain, the little island of England produced the greatest literature in history.



NO EASY ROLE

WE ARE reminded daily that we live in a time of change. Some changes are quiet and gradual, but more and more often we are being caught up in violent, radical, sudden changes which confuse, anger, or frighten us.

In the midst of frightening confusion, many Christians look to the Church for stability and security: they see the Church as the guardian of an unchanging faith, as the teacher of an unchanging morality, as the one permanent institution in a world where permanence seems to have disappeared. Other Christians, however, see the Church as an agent of change, as a force which can be used by men of good will to bring about radical changes in society. They

criticize the Church for being too conservative, too timid, too self-protective. Both groups are right — and wrong.

Certainly the Church is to be faithful to its trust by proclaiming, in its integrity, the Faith once delivered to the saints, and to continue to provide men and women with the moral guidance that will enable them to act freely and responsibly in their lives; the Church is not intended, however, to insulate us against the realities of the twentieth century: it is to serve as a secure point from which we can dare to take chances.

Similarly, the Church is to serve the world by changing the world, by seeking always to conform the life of its people to the demands of the Kingdom of God. It is not just another pressure group, nor is it free to deny its calling merely to accomplish an immediate task.

The Church's role in the modern world is not an easy one; the functions of the Church go on, however, and so we must seek to serve God faithfully and bravely, without too much regard for our own pride and fear. We must reach out lovingly to mankind in the name of Christ, not promising freedom from, or for, change, but only freedom in God.—From Episcopal Foundation of Chicago, Inc.

INTEGRITY

Though for no other cause, yet for this: that posterity may know we have not loosely through silence permitted things to pass away as in a dream.—Richard Hooker

THE integrity of the Book of Common Prayer as the rule of the worship and life for Churchmen is being threatened on two counts; one theoretical, according to the notions of change and involvement; the other practical, associated with charges that the language of the present text is irrelevant or obsolete. Those threats are dangerous to the doctrine and discipline of the Church.

THE notion that liturgy should bend to the wishes of

particular times and places is contrary to the nature of liturgy, which is to rescue time and place for eternity and heaven, to recall men to God, and to afford the human creature words worthy to hymn his Creator. To think of liturgy fundamentally in terms of relevancy to the modern world, or to make it turn upon the varieties of changing customs and circumstances, is to strip it of its power to transfigure the present moment and set it within the



Through the ages and around the globe many thousands have gone to Church with the Prayer Book, prayed its prayers, sung its praises to God, kept its silences, entered into its moods, fasted when it bade them fast and feasted when it called them to rejoice. They have drawn strength from the deep wells of its refreshing streams; and have gone to rest at night with its powerful words making melody in their hearts; and they have passed to that other rest, at the last, upheld by its assurance of the love of the Eternal One who is the Giver of Life.—John Wallace Suter

eternal life of God. The Prayer Book has proved itself to have that power.

What is the modern world to which our liturgy is being invited to accommodate itself? Is it the habits and practices of today, or of yesterday, or last year, or the day after tomorrow? Will we need a new Prayer Book for each new headline? In fact, there is no such thing as the modern world: the modern world does not exist; it is an abstraction, and without meaning. All worlds are, in their day, modern. The Prayer Book, on the other hand, confronts us not with any single world, but with the Kingdom. The common life in the Body of Christ is no abstraction. We have, by God's Grace, a Prayer Book which defines and maintains the order, coherence, and unity of that life with authority. To barter that for modernity is a sorry bargain. It would disrupt yet further the already faltering communion of the faithful in our part of the Body of Christ.

THE strength and beauty of the Prayer Book's language has been acknowledged in every generation. For four centuries that language has been a model of good English, and judicious revisions have kept it properly contemporary. Instead of attempting to preserve our legacy

of doctrine and worship, the Liturgical Commission is offering us, not revisions, but an entirely new liturgy, and in a language which is manifestly inferior to that which we have inherited. The laity did not ask for those changes, and in increasing numbers they are staying away from the Church or are failing to support her financially; many parish priests and many bishops are also distressed at the prospect of bad liturgical innovation. It seems evident that the use of those revised services is the desire of the liturgical pedant and professional faddist. The disaffection among the faithful today is not with the language of the Prayer Book; the Prayer Book is the one thing in their Church which most Churchmen still consider sound.—Submitted

(Prayer Book revision is something that affects the very life and nature of the Church — not only its worship, but its doctrine and discipline. Anybody interested in preserving the Church — and a doctrinally and liturgically acceptable revision of the Book of Common Prayer, should send his name and address to the Society for the Preservation of the Book of Common Prayer, POB 12206, Nashville, Tennessee 37212. —The Editor)

WE RECOMMEND

◆ To those whose friends are shut away from the Church because of age, illness, or whatever the cause: Give them a subscription to *The Anglican Digest*; a dollar a year on their birthdays will keep them in touch.

◆ Remembering that you can get Christmas and other attractive and sound Christian greeting cards from Episcopal religious orders. Among those that come to mind are the All Saints Sisters of the Poor, Hilton Avenue, Catonsville, Maryland 21228; DeKoven Foundation for Church Work, 600 21st Street, Racine, Wisconsin 53403; St. Gregory's Abbey, Route 3, Box 330, Three Rivers, Michigan 49093; and St. Mary's Convent, John Street, Peekskill, New York 10566. Ask any or all of them for a catalog, and send along a dollar or so to help reimburse them for the printing and postage. You will be the richer for it, and your friends will be delighted with your choices.

◆ To any diocesan altar guild not on the mailing list of the National Association of Di-

ocesan Altar Guilds: Write NADAG, 3981 Cobblestone Circle, Dallas, Texas 75229, and request that favor; the *Newsletter* is full of goodies, articles of interest and value to all altar guilders, and serves as a bulletin board for the exchange of workable ideas for altar guilds across the country.

◆ Most heartily, taking out a subscription to *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202, and getting for only \$15.95 a year, a weekly account of what's really going on in the American Church. Pay particular attention to the letters and editorial columns and see that the Church is not entirely bereft of scholarship and clear thinking, especially among the blessed laity, without whom the Church would be almost lost in its defense against an increasing number of despoilers.

◆ When next in Portland, Oregon: Visit William Temple House, at 615 N.W. 20th Avenue; in its eleventh year of service to the community and sponsored by the Episcopal Laymen's Mission Society, the

house offers counselling for marital, drug, alcohol, employment, emotional, and other, problems, as well as practical help with food and clothing, and has legal and medical help on call. Your presence, your prayers and your purse will be welcome — and put to good use. (If you are not going to be in Portland any time soon, and would like to help by mail, the Zip Code is 97209.)

♦ To parishes looking for interesting programs for church organizations: Borrow a copy of the 21-minute film on the work of the St. Francis Homes for Boys and Girls in Kansas and New York (POB 1348, Salina, Kansas 67401); the only cost is the return postage, and you will have had an on-location inside picture of the life and work of the two homes.

♦ That you send off to the Canterbury Guild, POB 241, Ironia, New Jersey 07845, for a number of copies of the pamphlet, *The Ordination of Women: Some Claims and Counter-claims.*, by the Rev'd Robert C. Harvey. The pamphlets are available in quantities of ten or more at the rate of 25 cents per copy, and will be sent postpaid. Without inflamed rhetoric or pomposity, and certainly without quibbling, the author approaches the matter of the priesting of women quietly

ly and sincerely — and in the belief that “if God needs women in the apostolate He will call them in the same decisive yet supernatural way that He admitted Gentiles to the Church (see Acts 9-11). Until He does, we are willing to hold the ministry that Jesus instituted, satisfied that it is sufficient for His purpose”.

♦ When you are next in Austria and cannot find an Anglican chaplaincy, reporting for your Sunday duty to an Old Catholic Church; it enjoys full communion with Anglican Churches. The Old Catholic Church, forced out of communion with Rome in 1711, is a direct descendant of the One, Holy, Catholic and Apostolic Church, growing out of the Archbishopric of Utrecht, and now has some 150,000 communicants in Europe and the United States.

♦ Writing to Boys' Home, Covington, Virginia 24426, and requesting information about the place; a report on programs and finances will help you decide for yourself that the home is worthy of your support.

♦ Your continued support of the Society for the Preservation of the Book of Common Prayer: According to a spokesman, SPBCP is expanding faster than ever before in its history, enrolling well over 100 new members a day, but, as a result,

is suffering from growing pains — printing and postage costs have risen, new staff members have been added to try to keep mailings current — and needs additional financial support. Checks may be sent to SPBCP, POB 12206, Nashville, Tennessee 37212. Whether or not you can support the Society financially, your prayers and good wishes are solicited.

◆ To those who feel that their ties to the Church need strengthening: Investigate the possibilities of joining one of the Religious Orders in the U. S. as an Associate. Among those which come to mind are, for men, the Society of St. Francis (POB 8, Mount Sinai, New York 11766), the Order of Saint Benedict (Route 3, Box 330, Three Rivers, Michigan 49093), and Saint Barnabas' Brotherhood (Gibsonia, Pennsylvania 15044); for women, All Saints Sisters of the Poor (POB 3127, Catonsville, Maryland 21228), The Community of the Transfiguration (Glendale, Cincinnati, Ohio 45246), and The Order of St. Helena (POB 426, Vails' Gate, New York 12584). A letter of inquiry will bring you the information you need to make your decision.

◆ To all readers of Church history: The thoroughly researched and well-written, *Rome and*

Canterbury Through Four Centuries by Bernard and Margaret Pawley. Especially interesting are the letters and other documents regarding the papal claim of infallibility and other dogmatic offerings peculiar to the "great Latin Church of the West". The authors' impartial, scholarly approach to the maze of ecclesiastical politics assists the reader to weigh, evaluate, and appreciate the problems and powers involved in 400 years of the Rome-Canterbury association. Today's Churchmen are not alone, for history is repeating itself in the same arrogance displayed by some Anglican higher ups as was employed by the Pope of Rome and a few members of his Curia in 1854. (*Rome and Canterbury Through Four Centuries* is available from The Seabury Press, 815 Second Avenue, New York City 10017, \$13.50.)

◆ To anybody disturbed, distressed, and disgusted by the high handedness and greediness of many of today's morticians: Write to the St. Francis Burial Society (3421 Center Street, N. W., Washington, D. C. 20010) and ask for information about their services and supplies; among the former are funeral planning suggestions, information on starting a local burial society, and a reader information exchange; among

the latter are traditional and contemporary coffins (also a kit for the latter) at reasonable, realistic prices.

◆ To anybody who finds particular pleasure in the smell of God's new-plowed land, the wonderment of the first snow of winter, the joy of finding a hidden stream, or watching geese fly south: *Country Wis-*



dom, by Jerry Mack Johnson (Doubleday & Co., 245 Park Avenue, New York City 10017, \$6.95). More than an almanac, it combines fact with old wives' tales, provides chapters on country cooking, weather forecasting (busy spiders mean the weather will be fine; spiders hiding and breaking webs warn of a coming storm), rural remedies, and just about anything that would please and delight anybody who has rediscovered nature and the

mystery and majesty of God in all that surrounds and nourishes us.

◆ When next you are traveling IS90 between Sioux Falls and Rapid City, South Dakota: take an hour or so to visit the Rosebud Indian Reservation and the Bishop Hare Home, at Mission; founded in 1929 and named after William Hare (1838-1909), the 100th bishop in the Church in the U. S., I Bishop of Niobrara (later South Dakota) from his consecration in 1873 until his death, the home provides dormitories for Indian boys, is partly self-sufficient but would welcome your prayers and treasure (checks should be made payable to Bishop Hare Home, and should be sent to the Home at Mission, South Dakota 57555).

◆ For parents, public school teachers, Church school teachers, and others interested and concerned about what their children see at the movies: A year's subscription to *Film Information* (POB 500, Manhattanville Station, New York, New York 10027; \$6.00); it will give you, monthly, reviews of the major foreign and American films (about 300 a year) with objective information about which films to see and which to avoid; the reviews include the Motion Picture Association of

America (MPAA) ratings (G-PG-R-X), but go much further in arming parents, teachers and others with solid reasons why a child should or should not see a particular movie.

► To those who are concerned about the Church: Write to your diocesan headquarters for the complete list of the names and addresses of the deputies to the 1976 General Convention in Minneapolis, and then write each of them telling him how you want him to vote on the Services for Trial Use and the priesting of women.



A little girl was saying her prayers; she asked God to bless Mommy and Daddy, to help her be a good girl, and as she finished she suddenly said, *"And please, O God, take care of yourself, because if anything happened to you, we'd really be in trouble."*—A parish priest

BE A PRIEST

Father, please be a priest,
Don't try to be "just one of us";

God has asked you to be different,

So that we may get a glimpse of Him,

Through you. God has chosen you,

And given you divine powers to Consecrate at Mass, so as to Put divine value into our offerings.

We need you there as a Priest.
We need you in the confessional
To direct us as well as to absolve us.

We need you to do those things for us

That we cannot do ourselves.

We need you especially to be

A man of prayer, to be an example

To us, and our daily intercessor
Before God: So, Father, please be

And remain, a priest of God.

—Your people



A HILLSPEAK RECIPE — CHILI SOUP

2 cans Brown Beauty Beans

½ cup diced celery

¼ cup diced green pepper

1 ½ cans water

½ cup diced onion

¼ cup catsup

Salt and pepper to taste

Put in a heavy saucepan with a tight lid and bring to a boil. In a heavy skillet cook 1 pound of ground chuck, stirring with a fork until all red meat is cooked. Drain off grease. Add half of a one-ounce package of Williams Chili Seasoning; add to bean mixture and bring to a boil — put on simmer and cook about an hour.

ROBERT GROSSETESTE, BISHOP

IN THE thirteenth century the Church of England was blessed with many bishops of talent, integrity, moral courage, and personal holiness. Among them, Robert Grosseteste stands out; he was born of humble parents about 1175 at Stradbrook, Suffolk, and distinguished himself at Oxford in his studies of law, medicine, languages, natural sciences, and divinity. He became Master of the Oxford Schools (an office later known as Chancellor), and he welcomed the coming of the friars to the University. From 1229 until his consecration as Bishop of Lincoln in 1235, he was Reader in Divinity for the Franciscans. He died 9 October 1253, at Buckden, Huntingdonshire, and his body was buried in the Cathedral Church of the Blessed Virgin Mary, the cathedral church of the largest diocese, in area, in England. Throughout his episcopate, Grosseteste was unusually faithful in his regular pastoral visitations, and in his search for suitable priests for his parishes. Because his zeal for reform brought him into conflicts with the cathedral chapter over his rights of visitation, and with king and pope over their financial exactions, the efforts to have him canonized failed. Grosseteste's scholarly writings embrace many fields of learning; he translated into Latin the *Ethics* of Aristotle and theological works of John of Damascus and of the mystical writer known as Dionysius the Areopagite. He was accomplished in poetry, music, and architecture; and his skill in mathematics and science was recognized by Roger Bacon, the father of modern experimental science.—Adapted from *Lesser Feasts and Fasts* (1973)

He was a manifest confuter of the pope and the king, the

O GOD, who dost ever hallow and enlighten thy Church; Raise up, therein, through thy Holy Spirit, faithful and learned bishops, as thou didst in thy servant Robert [Grosseteste], that by their scholarship and example thy people may find and keep thy way that leadeth to everlasting life; through Jesus Christ our Lord, to whom, with thee and the same Holy Spirit, be all honor and glory, now and for ever. *Amen.*

blamer of prelates, the corrector of monks, the director of priests, the instructor of clerks, the support of scholars, the preacher to the people, the persecutor of the incontinent, the sedulous student of all scripture, the hammer and the despiser of the Romans. At the table of bodily

refreshment he was hospitable, eloquent, courteous, pleasant, and affable. At the spiritual table, devout, tearful, and contrite. In his episcopal office he was sedulous, venerable, and indefatigable.—Matthew Paris (1200-59), English historian and monk



I SALUTE YOU

I AM your friend, and my love for you goes deep. There is nothing I can give you which you have not; but there is much, very much, that, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in it today. Take heaven.

No peace lies in the future which is not hidden in this present little instant. Take peace.

The gloom of this world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in darkness, could we but see; and to see, we have only to look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love by wisdom with power. Welcome it, grasp

it, and you touch the angel's hand that brings it to you.

In everything we call a trial, a sorrow, or a duty; believe me that the angel's hand is there; the gift is there, and the wonder of an overshadowing presence.

Our joys, too; be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find the earth but cloaks your heaven. Courage then to claim it! that is all! But courage you have; and the knowledge that we are pilgrims together, wending through unknown country home.

And so, at this time, I greet you; not as the world sends greetings but with profound esteem, and with the prayer that for you, now and forever, the day breaks and shadows flee away.—Fra Giovanni (1513)

AGE OF ELOQUENCE

THEN

"Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was, from eternity, spinning the thread of thy being, and of that which is incident to it." (Marcus Antonius)

"God's in His heaven -- All's right with the world." (Robert Browning)

"Great is life . . . and real and mystical . . . wherever and whoever... ." (Walt Whitman)

"I love thee to the depth and breadth and height my soul can reach. . ." (Elizabeth Barrett Browning)

"But at my back I always hear Time's winged chariot hurrying near; and yonder all before us lie deserts of vast eternity." (Andrew Marvell)

"Joy was swept over my eyes . . . a fiery broom sweeping out of the skies like a star." (Casimir Wierzyński)

"Enough of love! If once I loved you, now is my youthful madness done." (Concepción Váldes)

NOW

"That's the way the cookie crumbles."

"A-OK."

"Groovy."

"You turn me on."

"Make up your mind. Do ya or doncha?"

"Outa sight!"

"I could care less."

—A parish bulletin



Most people find only strange and unusual things worth wondering about, while they take ordinary things for granted, but the commonest things of nature have qualities and characteristics which are stupendous; they are a revelation to the persons who study and analyze them.—A parish bulletin

VETERAN VESTRYMAN

From time to time, TAD has reported the exceptionally long service of a vestryman; the following, taken from the minutes of a meeting of the Vestry of Trinity Parish, Oxford, in the Diocese of Pennsylvania, held 17 November 1882, may speak to the conclusion of the matter.

IT IS with feelings of profound sorrow that we have received the intelligence of the death of our late friend, and fellow member, the venerable William Overington, on the 4th inst., at his residence in Frankford.

Born in Sussex County, England, on 15 December 1792, he had almost reached the great age of one hundred years.

The connection of Mr. Overington with Trinity Church, Oxford, extends so far back beyond the recollection of any living member of the congregation that it is difficult for us to do full justice to his memory. Elected a Vestryman first on 2 April 1819, and Treasurer or Accounting Warden ten years later, he had, at his death, served as Vestryman for more than seventy-three years, and as Treasurer or Warden for more than sixty-three years, terms of service that are believed to be without parallel in the history of the [American] Church. He also represented this parish in the Diocesan Convention of

1819 and for many years thereafter. His love for the Church and his zeal in her service remained unabated to the day of his death, and he was present at the last meeting of the Vestry.

Of sterling, uncompromising integrity, possessing unusual shrewdness and business qualifications, a remarkably sound judgment, great experience in men and affairs, and a clear intellect that remained unclouded to the last, his services to the Church during his long connection with it were of inestimable value, and he greatly endeared himself to the congregation by his many Christian virtues.

As an evidence of their great affection and esteem for him, the parishioners three years ago united in presenting him with a piece of silver plate upon which is engraved: "Presented to Mr. William Overington, Accounting Warden, as a mark of regard and appreciation of his long and faithful services by the Rector and congregation

of Trinity Church, Oxford, Philadelphia, on Easter Monday, 1889, the seventieth anniversary of his first election to the Vestry and the sixtieth of his first election as Treasurer of the Parish".—Submitted



HONESTY

I WAS chosen to be rector here over a fairly large number of older, more "experienced" priests because, I think, I was honest from the very beginning of my talks with members of the parish in saying that I stood for and upheld the Catholic Faith, once delivered to the saints, and made no apologies for it. Sure, I was tempted to be vague or wishy-washy, but asked, "Why be dishonest with myself and a parish? Better to let everyone know what I believe and be accepted because of it (if such was God's will) than to be tricky and be unhappy myself and make a group of God's children miserable too." There's been too much misery in the Church already. For several years the parish had a rector who had done his best to throw out everything the Church had to offer people; but two generations of solid, Anglican theology withstood the test and the people here were glad to be re-

assured that what they had been taught in the beginning was right. We returned to the basics from the beginning (BCP, proclaiming the Gospel of Christ, fellowship, and a reinstatement of dignity and respect for God's house and the sacraments) and as a result, general attendance is up over 1,000 — with a commensurate increase in the number of communions. The shame is that most of the teenagers in the parish had grown up with no knowledge of true faith and practice or regard for the Church — all they had seen was a powerless, social agency.—A parish priest





CANTERBURY



*and specially from every shire's ende of Englonde to Canterbury
they wende . . . Chaucer's Canterbury Tales*

FOR MORE than 800 years Christ Church Cathedral in Canterbury has stood as a living witness to man's worship of God, and its timeless beauty has been a source of inspiration to people all over the world, whatever their religious beliefs. For the preservation, conservation, and restoration of one of the most famous cathedral churches in the world, the Archbishop of Canterbury has launched an appeal for £3,500,000 [U.S. \$7,540,000 at the time of this writing].

Approximately one million is urgently needed for the restoration of the matchless stained glass (the church has the largest single collection of 12th and early 13th century stained glass in England, if not in Europe), a large part of which has been mutilated by pollution in the atmosphere that extensive steps have been taken to assure its survival.

Well over £1 million must be found to repair parts of, and

ensure the preservation of, the fabric: damage to the crumbling stonework, visible even to the passing observer, has been caused by acid-tainted water which eats into the stone and allows water to freeze and expand, and so do more damage.

Work on restoration of the glass and the stone has already begun, and is expected to be completed by 1980. The appeal for funds extends beyond geographical and ecclesiastical boundaries for visitors from all over the world visit the cathedral church every year.

The cathedral church is not only the Mother Church of English Christianity and of the Anglican Communion, but it has been the destination of countless pilgrimages and excursions (the word "canter" comes from "Canterbury Gallop", an allusion to the easy pace at which pilgrims rode), the scene of murders (Saint Thomas à Becket, whose feast day is 29 December) and mir-

acles, the place of worship and other pious exercises by kings and emperors downwards, and the seat of the Archbishop of Canterbury, the leading primate of all Anglican Churches. [Donations or inquiries may be sent to Canterbury Cathedral Appeal, 20a Sun Street, Canterbury, Kent CT1 2HX, England.]—From various sources



THANKFUL

I SHOULD like for you to join with me in thanks to God for the wonderful parish which I am privileged to serve. It was founded in 1629 and, although there have been great periods in its history, it was in a pretty sad state when I became rector about three years ago. It was, they said, a dying parish, and almost all of my friends advised me against coming here. It has now become very much alive in every respect: there is full and joyful participation in the dignity and beau-

ty of traditional worship (without any gimmicks at all); much repair of buildings has been accomplished, and we have passed our bills — without following the usual practice of asking for diocesan assistance. The healthy financial condition of the parish is reflected in the fact that last year we skyrocketed from 23rd to tenth place in parochial assessments. Our assessment for 1973 was greeted with no complaints: the immediate reaction was, "We will just have to work harder" — and my people are doing just that. We are a poor parish, but we are rich in so many ways: in devotion, love, concern, and purpose. One of the most heartening things (of which there are so many) is our young people: over forty per cent of our normal Sunday morning congregation is made up of people under 25 — and they are not all children. I could write a book about all the good things that are happening here. I am so thankful.—A letter from a West Indies priest



A PRAYER FOR 29 SEPTEMBER

O EVERLASTING God, who has ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend on earth; through Jesus Christ our Lord. Amen.

—Book of Common Prayer

STAR-SPANGLED CHURCHMAN

ALMOST everyone in this country knows that Francis Scott Key wrote the words of our national anthem, but few know of the personal interests of his wellspent life. Born in Frederick County, Maryland, 1 August 1779, he was the son of John Ross Key, an officer in the Continental Army who had taken part in the Battle of Bunker Hill. In 1796, at the age of 17, Key was graduated from St. John's College, Annapolis, and gave the class valedictory speech on the subject of "Eloquence". He spent many a pleasant hour in writing poetry at "Terra Rupea", his home on Pipe's Creek. In his own generation he was noted for his hymns, many of which showed considerable literary merit; the 1940 Hymnal includes "Lord, with glowing heart I'd praise thee".

His inclinations were to become either a priest or a lawyer; choosing the latter career, he read law and was admitted to the Frederick County Bar in 1800. In 1805 he moved with his wife, the former Mary Tayloe Lloyd, to Georgetown, D. C., where he became a partner

of his uncle, Philip Barton Key. He rapidly became prominent in the capital city's legal circles, and in 1833 President Andrew Jackson appointed him District Attorney of the District of Columbia. His brother-in-law was the famous jurist, Roger Brooke Taney, Chief Justice of the U. S. Supreme Court.

In his busy life Key always found time for Church affairs. A lay reader and vestryman, he was a delegate from St. John's Parish, Georgetown, to the Diocesan Convention. He often spoke at Church conventions and picnics. He served as a General Convention deputy from Maryland from 1814 to 1826, and was one of the lay organizers and first patrons of the Domestic and Foreign Missionary Society. A great believer in tithing, Key gave one-tenth of his income to benevolent causes.

Francis Scott Key and Chief Justice Taney were keenly interested in finding a solution to the slavery problem. Key had freed his own slaves; he believed if a colony could be founded for those in slavery,

the institution might disappear without suffering to anybody, and thus he became a member of the American Colonization Society which was instrumental in settling Liberia.

Key died of pneumonia on 11 January 1843. The battle flag which had waved over Fort McHenry in the "dawn's early light" of 14 September 1814, and had inspired the writing of the national anthem was offered to his family for use at his funeral. His body was buried first in St. Paul's Cemetery, Baltimore, and transferred in 1866 to Mt. Olivet Cemetery, Frederick, Monuments have

been raised there, at Fort McHenry, at Eutaw Place, in Baltimore, and in Golden Gate Park, in San Francisco.

The inscription on a plaque in the vestibule of the Church of the Ascension, Westminster, Maryland, portrays his religious interest and his love for his fellowman: "Francis Scott Key, Author of the National Anthem. The home of Francis Scott Key, a devoted Churchman, was in the present limits of Ascension Parish, and here he gathered and taught the first Sunday School for colored children in America."—A parish bulletin



THANKSGIVING

LORD, I praise thee
for thy holy birth and wondrous life,
for thy precious death and burial,
for thy glorious resurrection,
for thy presence here in communion.

I praise thee
for through all this
I can at last
hope to pass
from thy service on earth
to thy service in heaven.

Lord, I praise thee with thanksgiving.

—Basil Thomas, C.R., in the *Quarterly Review of the Community of the Resurrection* (England)

OUR ARCHAIC SERVICES

SINCE the Anglican Communion is world wide, no regional Church should so alter its Prayer Book that it ceases to be identifiable to travelling Anglicans, who, wherever they are, should be able immediately to feel "at home" with the local services. When the Roman Church first adopted the vernacular, a member of that Church asked me if I didn't think it was a great improvement: I surprised him by saying 'No'. The old cry of the "language barrier" was silly, because, for one thing, the people were taught about [the barrier] in their separate schools, and, for another, the Latin appeared on the left-hand page while the local tongue was on the right, so even a stranger knew where he was; but today, if an English-speaking Roman Catholic happens to be in South America, Italy, or anywhere that the local language is unfamiliar, he is lost in a service which was once familiar in Latin.

A young Anglican priest once complained to me that our "archaic" services are not understood by people of today. I was the rector of an Indian parish,

whereas he had a parish in a University community; I pointed out that, and that my Indians had no trouble whatsoever. I also mentioned that English is one language which has abandoned the second person singular in everyday speech, and that circumstance alone gives the *Thee* and *Thou* a special and peculiar quality, appropriate to divinity, and at the same time avoids any suggestion of familiarity.

Other iconoclasts argue that the present Book of Common Prayer is not necessarily sacrosanct, and that there were several revisions, but they overlook the fact that for years the Puritans did their utmost to destroy the Church, and when they were in power the only safe expedient for Anglicans was to appear to submit — up to a point. The Puritans did great damage to the Church, and it has taken centuries to recover. Once again, people are trying to destroy the Church by destroying its Prayer Book.

Another point which the dissidents overlook is that any public office of the Church must, as far as possible, take into account a variety of people.

No order of service can possibly be composed that would please everybody. Any "new" service would soon pall and become tiresome or just outdated, and critics would again scream for revision. We know what we have; time has proved its value, and only minor modifications are needed to adapt historic services to changes in geography or other circumstances.

The passion for being "modern" is the pursuit of the ephemeral; fads in language and tastes change continually, and what is new today is outmoded tomorrow. In any case, we have been enjoined "not to conform to this world".

Repeatedly, I have heard that our "archaic" services do not "attract" people. It has always been my opinion that our "formal" services are intended to provide for the corporate worship of people holding similar

beliefs — people of varying ages and cultures — and designed to create an atmosphere of awe, reverence, and dignity, and a sense of the "otherworldly". At the same time our services speak of stability and continuity — so vital in times of change and restlessness. The Church's services should never be ordinary, casual, or "chummy", or in any way attempt to bring down God to human level. The Church's services are not primarily a means of attracting outsiders, which may be accomplished by the Christian character and lives of Church people. Once their interest has been aroused, and they have been instructed in the Faith and in the Church's customs, the newcomers will find an atmosphere in complete contrast to anything outside, and would be disappointed to find it otherwise.—A Canadian parish priest



DUTY

REMEMBER that it is your great duty, and tied on you by many obligations, that you be exemplar in your life, and be pattern and precedent to your flock lest it be said unto you, "Whence takest thou my law into thy mouth, seeing thou hatest to be reformed thereby?" Every minister in taking account of his life, must judge of his duty by more strict and severe measures than he does of his people; and he that ties heavy burdens upon others, ought himself to carry the heavy end; and many things may be lawful in them, which he must not suffer in himself.—Jeremy Taylor in *Rules for a Priest* (1661)

TEN COMMANDMENTS

(for Altar Guild members)

- THOU shalt have no boss but the rector.
- THOU shalt respect the sanctuary as the holy of holies, and do thy work with a quiet mouth.
- THOU shalt be a devout communicant.
- HONOR the traditions and memorials of thy Church.
- REMEMBER thy days and let nothing keep thee from performing thy duty.
- THOU shalt be in love and charity with thy fellow worker.
- THOU shalt keep the linen spotless, the fabrics clean and pressed, and the silver and brass shining.
- THOU shalt take care of the sanctuary and leave the raising of money to the vestry and other bodies.
- THOU shalt be tolerant and understanding of thy neighbor's traditions and customs.
- THOU shalt not be satisfied with second best for God's throne.
- A parish bulletin



On the pulpit of Calvary Church, Montgomery (Diocese of West Virginia), appeared recently a few dollar bills and the following handwritten note: *Brethren, Probably unknown to you, your church has been of great help to me and many others this past school year. Since it is always open, it has always been available for prayer, worship, and counselling. We thank you in Jesus' name and pray God's continued grace upon you all. Yours in Christ.—The Episcopal News (West Virginia)*

CHIEF PASTOR

THE BISHOP'S works must surpass other men's works as much as the shepherd's life is superior to that of the flock. It behoves him to think and carefully consider how very necessary it is for him to be bound to righteousness with the rope of understanding through whose dignity the people is called flock; it befits the shepherd to be lofty in works, profitable in words, and discreet in silence; he must grieve for the troubles of others as if he suffered equally with them; he must care and provide for all; through humility he must be the equal of all well-doers; he must be stern with sinners, and through righteousness he must feel indignation at their ill deed; and yet in his care of them he is not to neglect the obedient; nor also in his love of the latter is he to neglect the disobedient.—Gregory the Great (540-604)



QUARTER WATCH



TO THE MANY TAD readers who have written us thoughtful and concerned letters: TAD is not opposed to Prayer Book revision as such, which we

recognize has been undertaken periodically, and generally with good results, ever since 1532; what TAD is opposed to, unalterably and steadfastly, is what the Standing Liturgical Commission has offered the Church under the guise of revision.

¶ The Rev'd John Malawezi, a voluntary priest in the Diocese of North Malawi, (Province of Central Africa), serves five congregations in remote villages that are accessible only by dirt paths: leaving his job at an agricultural extension station at noon on Saturday he cycles thirty miles to the farthest congregation, spends the night, celebrates the Eucharist early in the morning, and, after visiting each of the other congregations for services, gets home about ten o'clock Sunday night.

¶ Many thanks to Mr., Mrs. or Miss "H" in Zip Code Area 200 who sent Hillspeak seven books for Operation Pass Along. We should be happy to give you a letter of acknowledgement (for income tax purposes) if you would send us your full name.

¶ *The Canadian Churchman*, the national newspaper of the Anglican Church of Canada, which recently observed its 100th anniversary, featured in its centennial year, reproductions of advertisements which

appeared in its first issue; among them, a schedule of weekly sailings to England — London, \$40.00, Liverpool, \$37.50.

¶Declaring that women cannot represent the sacramental embodiment of Christ, the Right Rev'd Graham Leonard, Bishop of Truro (Province of Canterbury); recently told students at the Episcopal Theological Seminary in Kentucky, Lexington, that he opposes the ordination of women to the priesthood in the Anglican Communion.

¶Will the good woman who sent TAD not a little currency and wrote on a national bank memorandum note, "This is from my husband and me for your past fifteen years," and failed to give her name, please accept TAD's thanks?

¶Our heartfelt thanks, and congratulations, to the priest who, on a wager, gave up smoking in all its forms — pipe, cigar, cigarettes — during 1974, and contributed half his winnings to SPEAK.

¶The St. Francis Boys' Homes (Ellsworth and Salina) are the first Kansas public or private institutions to be accredited by the Joint Commission on Accreditation of Hospitals as a psychiatric center serving juveniles and adolescents. The San Pablo Home for Youth, Phoenix, Arizona, is

the only other Church-related institution to be so accredited. Not a legal requirement, accreditation "is an indication of the dedication to the principles and standards of excellence for the care and services rendered".

¶At its General Synod in Quebec recently, the Anglican Church of Canada made plans to allow for the ordination of women as priests.

¶A reader has suggested that if you prefer not to remind yourself of your own birthday (and the occasion for sending in your TADollar), perhaps you would, in addition to your other observances, make Christ's Birthday a happy occasion for sending in your TADollar.

¶Eight-story Houston Heights Tower, in the central part of Texas' See City, with 223 apartments for the elderly, and sponsored and owned by four neighborhood churches, including St. Andrew's, recently began receiving tenants; there were 1,900 applications.

¶We did not know that Hillspeak had a first name until we received a parish bulletin this week addressed to "Tad Hillspeak".

¶On Easter Saturday, Voorhees College, Denmark, South Carolina, observed the 78th anniversary of its founding, and the 50th anniversary of its affiliation with the Church. The

college was founded by Elizabeth Evelyn Wright, a graduate of Tuskegee Institute and was named after Ralph Voorhees, who donated the property.

¶Personal to new subscribers: We send you copies of the two latest issues of TAD before your actual subscription begins; please count them as bonuses.

¶Sisters Mary Dorothea and Mary Esther, of the English Community of the Holy Cross (founded in 1857 at London Docks by Elizabeth Neale, sister of John Mason Neale, the priest and hymn writer), recently observed the 50th anniversary of their life profession at the convent in Haywards Heath, Sussex, about fifteen miles north of Brighton, England.

¶Sincere thanks to the growing number of readers who send us bulletins, newspaper and magazine articles — and their equally welcome comments on the same.

¶TAD should like to learn the source of the following grace: *Lord Jesus, be our holy guest, / Our morning joy and evening rest, / And with our daily bread impart / Thy love and grace (peace) to every heart.*

¶Hearty thanks for the many anonymous dollars and notes of encouragement.

¶At the Mother house, in Wantage, England, about fifteen miles southwest of Oxford,

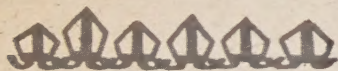
Sister Penelope, author of the two EBC selections, *The Wood* and *The Coming*, as well as many other successful works, including a translation of *The Pastoral Prayer of St. Aelred*, recently celebrated the sixtieth anniversary of her profession as a member of the Community of St. Mary the Virgin (founded 1848).

¶Will the TAD reader whose zip code begins with 960, who sent us some new names and a generous amount of currency, but who failed to give his own name, please accept herewith our sincere thanks.

¶On its twentieth anniversary, the George Mercer, Jr. School of Theology (for the systematic training of persons called to the ministry in later life), Garden City (Diocese of Long Island), New York, dedicated a two-story 75,000-volume library addition to the school. The school was founded in 1955 by Bishop DeWolfe (IV, Long Island), built in 1957 as a memorial to her husband by Mrs. Mercer, who also left trust funds for its maintenance and scholarships for seminarians.

¶If there seems to be an overbalance of unfavorable comments on the Green and Zebra books in TAD, it is because they are the ones most often received. It is not that the majority^{3/4} of

the faithful are opposed to Prayer Book revision, but rather they don't like what has so far been offered them, and are steadfastly opposed to Prayer Book replacement.



¶In Christ Church Cathedral, St. Louis, William Augustus Jones, Jr., 48, a Memphis-born priest (ordained in 1952), who served cures in Tennessee, Georgia, and Alabama, was recently consecrated VIII Bishop of Missouri in apostolic succession to George Leslie Cadigan, 65, retired.

¶On the Feast of St. Philip and St. James in St. Matthew's Cathedral Church, Brandon, Manitoba, John Fletcher Stout

Conlin, a priest since 1958 and most recently Dean and Rector of the Cathedral Parish, was consecrated IV Bishop of Brandon (Province of Rupert's Land), in apostolic succession to Thomas Wilfrid Wilkinson, retired.

¶On Whitsunday in the Cathedral Church of Saint John, Wilmington, Michigan-born William Hawley Clark, 55, a priest since 1946, who took cures in the Dioceses of Michigan, Connecticut, Massachusetts, and Western Massachusetts, was, two days after his consecration in Wilmington, enthroned as VIII Bishop of Delaware in apostolic succession to the late William Henry Mead.

¶On Septuagesima Sunday in Honiara (British Solomon Islands) Cathedral Church, John



FOR THE HOUSE OF BISHOPS

*To be said daily during the meeting of the House of Bishops in
Portland, Maine, 19-26 September A. D. 1975*

ALMIGHTY God, who didst raise up successors to the first Apostles and didst command them to feed thy flock; Be with them all in their present deliberations, that avoiding errors in judgments and the sins of unfaithfulness, and resisting the deceits of the world, the flesh, and the devil, they may be left free so to guide and defend thy holy Church that the doctrine, discipline, and worship of our sacred inheritance may be preserved for us and the generations to come; all to the salvation of souls and the glory of thy Son Jesus Christ, our Lord. *Amen.*

Wallace Chisholm, a priest since 1948 and, since 1967, Bishop of Melanesia, was enthroned as Archbishop of the newly-created Province of Melanesia (the British Solomon Islands Protectorate, the New Hebrides Condominium, and New Caledonia — an area hitherto a missionary diocese of the Province of New Zealand), which now consists of three dioceses, all located on the Solomon Islands, Malaita, Ysabel, and Central Melanesia, and of the Diocese of New Hebrides, which also includes New Caledonia; the total population of the Province is about 250,000, of which approximately 97,000 are Anglicans.

¶ On the Feast of the Confession of St. Peter, in the Cathedral Church of the Blessed Virgin Mary, Simon Wilton Phipps, 54, a priest since 1951, consecrated Bishop Suffragan of Horsham in 1968, and, since 1968, Presbyter of Chichester Cathedral Church, was enthroned as 69th Bishop of Lincoln (Province of Canterbury).

¶ William Gillette Weinbauer, 50, a priest since 1950 and a bishop since 1973, was, on Trinity Sunday and in Trinity Church, Asheville, enthroned as IV Bishop of Western North Carolina in apostolic succession to the late Matthew George Henry (see *Burials*).



MEN vaunt their strength in diverse ways,
By muscle, mind, and great arrays;
But in the midst of life's dark maze,
Stand tallest on their knees.

Men seek pre-eminence, and raise
Illusion that to pride betrays,
To find at last that they, in praise,
Stand tallest on their knees.

Then God's almighty laud we phrase
That in His glorious sunshine's blaze,
Men, seeking strength through all their days,
Stand tallest on their knees.

—J.D.P.

AS OF this writing, Operation Pass Along (which is manned by volunteers) has received 10,082 books about the Church, and has passed along 2,549 of them. Not only is the project catching on and rendering a worthwhile service to the Church, it also presents Hillspeak with a serious problem: we do not have adequate room for even the temporary care of any more books. We hate to say that we can no longer receive books, but at the same time we must admit to a pressing housing problem. Welcome as good books are, and as necessary as is their distribution to parish priests, seminarians, and the like, we must solve the problem of a lack of space. (Today, for an exceptional example, we received 790 books, by actual count, which came from the library of a distinguished and now deceased priest — many are now out of print and for that reason are all the more useful today.) Back of the big barn (chapel, offices, wrapping and mailing equipment, storage) and the record room (190,000 address stencils and index cards) is the 24'x40' foundation of a long-gone hog house upon which we may place a temporary building which can be insulated, heated, and later dismantled and used elsewhere, but we cannot do it without more TADollars — especially from those TAD readers who have not yet accustomed themselves to celebrating their birthday anniversaries by annually “renewing” their subscription to *The Anglican Digest*.



— clip and mail —

The Anglican Digest
Hillspeak
Eureka Springs, AR 72632

III75

I was born in the fourth quarter (October, November, December), so here is my Happy Birthday dollar to keep TAD coming to me another year.

Foreign subscribers should clip and enclose the address label from the covering envelope

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